

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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A PARABLE.

BY ELDER E. W. TULLIDGE.

Now it came to pass, before days were measured unto man, or foundations had been given to the earth, that there went forth from a certain great king an everlasting decree, and unto it was affixed the holy and immutable seal. And there was written therein—"Come, we will go to, and stretch out the curtains of creation, and the Omnipotent Spirit, even the minister of the eternal order, shall gather together the elements of life, and out of a fruitful womb there shall leap forth a new kingdom. Let us make man in our own image; in the likeness of the Immortal Ones let us clothe him. And we will command him to multiply and spread abroad upon the face of the new kingdom. And unto the faithful it shall be an inheritance that hath no end, even an inheritance that fadeth not away. Out of the records of existence it shall not be blotted, neither at any time shall the claims of the righteous be disannulled. To them it shall remain an everlasting dominion; it shall be for them throughout all their generations. And there belongeth to the First Born the right to rule over his younger brethren; for he inheriteth all things; and not at any time have I, the Father, found him unfaithful. Therefore his birth-right remaineth; and unto those who keep his commandments shall be given a joint heritage with him. Behold,

I also swear with an everlasting oath, that no art, science, or society, shall be acknowledged by me unless after the pattern and spirit of things which exist and are taught in the dominions where dwell the sacredness of my own person, or except it be according to the laws which I shall reveal for the government of kingdoms inferior to a celestial glory. There shall not be anything accounted lawful which does not proceed forth from me, through my own appointed channel. And that which is not according to this shall come to naught; and there shall come a time when all that offend must be cast out, and not anything can remain forever, nor abide my test, except it be after a divine order and pattern. And I will give unto the faithful a watch-word; and when they lift up their voices unto me they shall say, Thy kingdom come, and Thy will be done among men, even as it is done in the place where dwelleth Thy glory. And it shall come to pass, that whosoever doeth my will, shall know of the doctrine that cometh from me."

There were also many other things written in this decree, which in their own due time must be fulfilled; for naught that the immutable seal is set unto can return void and fruitless, neither can there be diminished aught from the words and commandments of this decree.

And the sons of Man began to multiply, and increase upon the face of the new kingdom, according to the proclamation of the Father of ~~all~~ even of the Great King. And for the first four thousand years there lived many distinguished masters of the divine art, and the science of celestial organization, whose lives, genius, and labours were all consecrated to His services, to the teaching of the principles of the noble arts, and to the establishing of a state of society after the order of that which had been revealed to them.

Among these eminent masters was the chief builder of all, who was the First Born of the Great King, and all that the Father did was under the direction of this eldest son. He was a perfect master and teacher in the divine mysteries of creation, the sublime and beautiful arts, and the science of celestial organization; for he had long dwelt in the holy city, where no other order of science and art was lawful to be taught; and from the lips of his Royal Parent had been instructed and perfected in all their branches, even to the highest.

Now there was of old, before the foundations of the new kingdom were laid, an exceedingly cunning and wicked spirit, who rebelled against the Great King, and his name was Lucifer. He sought to introduce into the holy dominion a different class of arts to those divine ones which obtained there, and to establish a society at variance with the celestial order; and he practised in sciences which were unlawful, and many were drawn away by his pernicious teachings. And it came to pass that there was war in the holy dominion, and truth grappled with error; and the mighty ones under the command of Michael, fought to the standard of the Great King. These were eminent masters and chosen warriors of the celestial order, and they were girt with the armour of the holy Priesthood, and swords of power were hung about their loins. Then the fiery indignation of the Father was kindled, his fury grew blacker than the thunder-bolt, and his wrath more impetuous than the whirlwind. And Michael with his host prevailed, and Lucifer with those who rebelled were cast out, and driven from the habitation of him, even from the glory of that against which they had rebelled. And it came to pass, after they had been cast out of the holy dominion, and

from the presence of the Father, that these rebellious spirits entered into an unholy alliance to engage in the new kingdom, in teaching those unlawful arts and sciences, and to oppose the establishment of the order of the Great King, for which they had been cast out of the holy dominion.

And the children of men, in their inexperience and self-will, listened to the cunning of these agents of evil, whose speech was very enticing to the ear, for their words were smooth, and the power thereof more fascinating than the charms of the serpent. And the multitude became converts to the unlawful sciences; and the organization of society grew, in form and spirit, different to the divine pattern.

Now this difference, and this unlawful order, were made up by a mixture of theories contrary to the great primary laws of existence, with a perversion of sacred things; for it happened, from the beginning, that many who had been taught the mysteries of the genuine sciences fell into transgression, and came under the power of Lucifer; their hearts were won over to unrighteousness, and the light which was in them turned into darkness. There were also others who being captivated with the superiority, power, and brilliancy of the celestial order, for a time greatly rejoiced therein. But their hearts were more inclined to that which was spurious, for their tastes had been vitiated by former practices and teachings in unlawful things; therefore their love of the genuine was not deep-rooted. And this order being very pure and holy, they soon found it to be severe discipline to those whose hearts had been given to much evil, and whose eyes were not single to the glory of the Great King, the good of the brotherhood, the regeneration of man, and to the establishing of things in the new kingdom as they exist in the holy city. The exceeding brightness of the light being too great for the darkness within them, their love would wail, and they turned again to teaching and practicing that which was filthy and unrighteous. And it always came to pass that these two classes became the bitterest enemies of the true order, for they did pervert it, and mix it with theories which had no truth for their foundation; they took much from it, and added much, and turned it upside down, and the parts were distinguished. This they did that it might

be better suited to their vicious tastes and evil lives. Some of these were thus reproved by one of the masters of the true order:—"I marvel that ye are so soon removed from him that called you into the grace of the First Born, unto another Gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of the kingdom. But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." *1st Cor. 1:12-17*

Among all the laws and charges of the Great King, there were none more binding than those touching the perversion of the true order. So particular was he in this, that his servants were especially charged concerning the matter, even in the minutest things of his kingdom. Unto one of the greatest lawgivers of his people he gave this charge:—"See that thou make all things according to the pattern showed thee in the mount;" and it is many times recorded of this man, Moses, that he obeyed the commandment given him. Moreover, other great masters have quoted the words delivered to this lawgiver, and have given like charges by the inspiration of the Great Spirit.

Now, the perverters of the celestial order, being led by these cunning spirits, who had of old acted a similar part in the holy dominion, published to the children of men that they taught and practiced the legitimate sciences; and they filled the hearts of those who knew nothing of the true order with hatred and malice towards the masters and servants, whom the Great King had ordained and sent forth to teach and organize according to the pattern which He had given. Thus mankind were deceived; wrath was kindled against the divine teachers; they were persecuted and put to death; and generation after generation passed away in darkness, doubt, and confusion. Sometimes the children of men believed that they were building after the true pattern; yet other times they became disgusted with their own works; and then they pulled them down, but again commenced according to the perversion, and thus they have continued pulling down and building up until this day.

Nevertheless, the divine masters, and their disciples, for four thousand years laboured to establish a celestial society, which they did accomplish upon a limited

scale: they built temples unto the name of the Great King, and He often revealed His glory, and unfolded to them in vision the beautiful and grand city, even the holy city in which He dwelt, and the holy order of all things as they existed therein.

And the followers of the true order were accounted a peculiar people, and all things among them was after a celestial pattern. In their organization there were Seers, Apostles, Prophets, Elders, and other masters through whom the word and will of the King came. And there was given to them a most wonderful and powerful telescope; but it was only the faithful who could look through it. Now, by looking through this telescope, there would be seen the city of palaces, even the holy city in which the King lived, and the perfect and glorious society which existed there. Therefore, the faithful never were deceived, for they had only to look through this wonderful instrument, and all doubt and darkness touching the celestial order, at once vanished away. It was also observed, by those who were accustomed to its use, that this gift of the King had the remarkable qualities of giving strength to the vision, and becoming more transparent to the eye of a person the longer he looked into it. It was ever presenting new objects, broader views, and greater glories. Thus they who were filled in its use were continually making fresh discoveries; their understandings were enlarged, their knowledge increased, and their power with the Great King became very strong. This was the sign and measurement of their spiritual growth, and this growth was caused by their possession of the wonderful telescope. And there went forth a saying among the faithful, that whatever doeth the will of the Father to them should be given this instrument; and they should thereby know things of divine origin. *1st Cor. 13:12*

And it came to pass, after the First Born and all the equipt masters, who taught and practiced the celestial order for four thousand years, had been rejected and destroyed, that the Great King in smouldering wrath withdrew himself for the space of a long period. And the celestial order became altogether lost; and there remained but a night, but the perverters thereof, with also many human inventions had been received from the cunning spirits. Therefore, none could behold the city of palaces, nor the wonderful

telescope, through which alone it was to be seen, never came into the possession of any but the faithful, and they had been rejected and destroyed by the wicked who delighted not in the pure truth, but in that which was perverted and unlawful.

Then the perversers of the celestial order waxed exceedingly strong, and grew very great; they usurped dignities which did not belong unto them, and they went forth proclamations into all the world that they were the successors of the divine masters who had been rejected and destroyed; and they arrogated to themselves the name of the First Born. Moreover, they declared that the Great King did not intend that the wonderful telescope should be any longer used, neither would he have any more Seers, Apostles, Prophets, Elders, and inspired masters in the organization of his kingdom. And they said that he never would again reveal the city of palaces unto the children of men, or make known unto his subjects the certainty of his laws. Thus, by their cunning, they deceived the nations, and taught them the practice of the unlawful sciences; and their power became so great that millions were led captive by the usurpers: kings, princes, and mighty men of the earth kicked the dust of their feet, and esteemed it an honour to kiss the toe of their chief.

There were in their possession some records of the eminent masters of old, touching the celestial order. Concerning the meaning of these many differences did arise, and private interpretations to them were given; and the heads of the perverted order sometimes assembled from all parts of the earth by the command of their chief. Then they sat in grand and solemn conclave upon matters, which even a child, by the aid of the telescope, could have determined in a moment. Nevertheless, it was only by much labour that this large and learned body, in unlawful things, could come to any decision. And this they obtained by the aid of traditions and the dead letter, for they had not the infallible instrument through which might be seen the pattern of the celestial order; neither had they among them Seers, Apostles, Prophets, Elders, or any inspired master. There were some, however, who had their familiar spirits, and obtained unlawful communications, and practised in the black arts. They also worked upon the superstitions of the people by exceedingly great cunning, and they filled

the world with iniquity, and bound the nations with their enchantments and spells, until at length it came to pass that this abominable order was broken by division, and many protested against its iniquities. But none by human wisdom can find out the Great King; nor by it come to a knowledge concerning celestial things. And as no man can stand justified who takes upon himself the honour of a master, or can organize a society after the pattern of the holy order, unless he be legally ordained and put in possession of the wonderful telescope, so it happened that when the abominable community was protested against, and reformers began to organize other systems, they also did it after a perverted pattern. Neither had they Seers, Apostles, Prophets, Elders, and inspired masters called by the Great King; and, notwithstanding the wide circulation given to the writings of eminent teachers of olden times, mankind continued to depart still farther from the celestial order.

And it came to pass in later times, that the nations ripened fast in iniquity, and society grew continually more disorganized; and the people sought again unto familiar spirits, to unlawful mediums, and the practice of the black arts. Now, many intelligent and honourable men, seeing the iniquity of the perversers, and knowing the rottenness and danger of priestcraft, would not believe that a celestial order was good for man, because of the corruptions of that which had been called by its name. Neither would they believe in the existence of a city of palaces, for the telescope, through which alone it could be seen, was lost to the earth when the divine masters were rejected and put to death; and thus, by the perversions and abominations of the wicked, the honourable men came to a wrong conclusion. Nevertheless, they were just in their condemnation of the spurious, though they were unacquainted with the genuine. Well might they sicken at the corruptions of society! and their unbelief, doubt, and confusion were the natural results of the departure of the children of men from the true order.

And, behold, it also came to pass in the latter times, that in a certain place there was great excitement among the followers of the perverted order, and it was called by them a time of revival, and they made many converts. But inasmuch as they

were not members of one body, but of many bodies, it happened, when the excitement had passed away, that they began to quarrel concerning the body to which the converts should belong, and they strove together in rivalry. Moreover, after the excitement had ceased, it was remembered that they were teaching many different systems, and that they had many spirits and interests to govern them. Therefore, there did arise disputes and great difficulties in dividing the converts, and then was manifested the real spirit and rottenness of the perverted order.

And, seeing these things, the mind of a certain young man was exceedingly wrought upon, and his soul was filled with strong desire to know concerning the true order. And, it came to pass, that while the young man was reading an epistle of one of the divine masters of old, he found among the sayings therein—"If any of you lack wisdom, let him ask of the Great King, that giveth to all men liberally, and upbraideth not,—and it shall be given him." And the young man believed the saying; and, his faith being exceedingly strong, he went into the woods to pray, nothing doubting that the King would reveal himself.

Then the Great King said unto the First Born, who was at his right hand, "Come let us go down to the young man, and we will return again to the children of men, for the long season of my hiding from them is ended, and the time of the restitution is come, concerning which all my servants have spoken since the beginning of the world. Now will I set up my kingdom again, after the pattern of the holy city. It shall be no more cast down among men, but it shall break into pieces and consume all unlawful kingdoms and orders, and it shall stand for ever. Now beginneth the time when all that offend shall be cast out, and the perverted sciences forbidden to be taught. Truth shall again grapple with error, and triumph, as it did in the holy dominion; when Lucifer was hurled from my presence; and the kingdom, and the greatness of the kingdom, under the whole heaven,

shall be given to my people, even the Saints of the Most High. My kingdom is an everlasting kingdom, and all dominions shall serve me."

And the Great King and his First Born came down unto the young man; and many of the eminent masters of old administered; and unto him was given the power to restore all things, and to build up the everlasting kingdom, which was to break into pieces all others. And he went forth, according to the commandments given to him, testifying of the things which had been revealed to him, and he began to organize after the celestial pattern. And the divine order waxed very strong, and did mightily increase, notwithstanding the rage and hatred of the cunning spirits, and of the followers of the perverted order. They had, in their organization, Seers, Apostles, Prophets, Elders, and other inspired masters; and all things grew according to the pattern of the holy city: it was even as of old; and they had given to them the wonderful telescope.

And they sent forth proclamations unto all the world concerning these things, declaring unto all people, "Whosoever doeth the will of the Great King shall know of his laws; and unto them that enter into the holy order with purity of heart shall be given the instrument, through which the city of palaces can be seen."

And there were thousands who gave heed unto the proclamation, and did what the King commanded, by the voice of his servants. And they testified that they had received the wonderful telescope, through which was revealed unto their understandings much celestial glory. And by looking through it, their vision became stronger, and to their eyes the divine gift appeared to grow more transparent, for it was ever presenting new objects, broader views, and greater glories. And they declared that they knew of the truth. Moreover, they were exceedingly bold in often repeating the promise, "Whosoever doeth the will of the Great King shall know the truth, and be enabled to discern between divine and perverted things."

A cabin boy on board a ship, the captain of which was a religious man, was called up to be whipped for some misdemeanour. Little Jack, went crying and trembling, and said to the captain, "Please, sir, will you wait till I've said my prayers?" "Well, yes," was the captain's stern reply. Jack, looking up, and smiling triumphantly, replied—"Then I'll say them when I get ashore!"

HISTORY OF JOSEPH SMITH.

(Continued from page 697.)

[August, 1842.]

Nabree City, Illinois, 1 o'clock, afternoon,
Aug. 18, 1842. His
Lieutenant-General F. Smith.

My dear Friend, I have just received
and read yours of to-day, and heartily re-
sponded to it.

There is no movement of any kind going
on to-day amongst the citizens as far as I can
see, which helps to strengthen me in my
opinion of yesterday; but still it might be
a calm before a storm; and if so, we will
meet it when it comes. You wish my opinion
respecting your absenting yourself for some
time from those friends that are dear to
you as life, and to whom you are able to
duty, and from the place and position in
which you are called by Him who reposes in
the bosom of heaven, and changed the
inhabitants of the earth.

I must confess that I feel almost unworthy
to give an opinion on the subject, knowing
that your own judgment is far superior to
mine; but nevertheless, you shall have it
freely. It is this, I think, that if they cannot
get you peacefully according to the forms of
law, that they will not dare to attempt
violence of any kind upon the inhabitants
of the city; for they are well aware that
they cannot insult us with impunity, neither
use violence, only at the risk of their lives;
and there are but few men who are willing
to risk their lives in a bad cause. In the
principles and spirit of liberty, of truth, of
justice, and of religion, and equal rights,
that make men courageous and valiant, and
fearless in the day of battle and of strife;
and just the contrary with the oppressor;
for nine times out of ten, a bad cause will
make a man a coward, and he will flee when
no man pursues him.

Now, if I am right in thinking that it is you
whom they seek to destroy, as soon as they
find they cannot get you, they will come and
trouble the city, except with spies; and if
we knew that you were completely out of
their reach, we could either laugh at their
folly, or whip them for impertinence, or
anything else, as the case may be; for we
would feel so happy in your safety that we
could meet them in any shape.

Oh the whole, I think it would be better
for you to absent yourself till the next
Governor takes the chair; for I do think, if
you are not here, they will not attempt any
violence on the city; and if they should,

they will disgrace themselves in the eyes of the
world; and the world will justify us in fighting
for our rights, and then you can come out
like a lion, and lead your people to victory
and glory, in the name of the Lord of
Hosts.

I know the sacrifice you must make in
taking this course. I know it will grieve
your noble spirit to do so; for, when I
think of it myself, I feel no desire in life,
but to fight, and to cut off from the earth
all who oppress, and to establish that true
form of government at once which would
guarantee to every man equal rights. I
know we have justice on our side in respect
of city laws, and that the acts of the Mani-
cipal Court are legal; but the question is,
are we now able to assert them? or had we
better wait till we are more able? The
latter course will give us peace a little while;
by sacrificing your liberty, and the feelings
of your family and friends, and leaving us
all of your society and governing wisdom.

I will only add, I am ready for either
course; and may God direct us to do that
that is best. If you should conclude to go
for awhile, I must see you before you go;
and for the present, I will bid you be cheer-
ful and make yourself as happy as you can;
for the right side of the wheel will soon be
up again.

And till then, and even I remain, under
every circumstance, your friend and obedient
servant.

WILSON LAW.

General Bennett wrote me from New
York as follows:—

Arlington House, Aug. 18, 1842.

Dear Sir,—Your polite and friendly note
was handed to me a few days since, by Dr.
William Richards, who I must say is a very
fine specimen of the Mormon people, if they
are all like him; and indeed I think him a
very excellent representative of yourself, as
I find he is your most devoted admirer and
disciple. He spent two days with me, and
from his arguments, and from his mild and
gentlemanly demeanor, almost made me a
Mormon.

You have another representative here, (who
spends a day with me some time since,) of the
name of Foster, who is I think President
of the Church in New York, and most an-
tiquarianly a most excellent and good man,
and would be so, if he were Turk, Jew, or

Saint. He is at least a good man, and to you a most true, enthusiastic, and devoted disciple. He has no guile. Dr. Berthiaut, of New York, was a most excellent man and true Christian. These are men with whom I could associate for ever, even if I never joined their Church, or acknowledged their faith.

General John C. Bennett called on me last Friday and spent just two hours, when he left, he said, for the Eastern States. Being aware that Elder Richards is here, he had very little to say. He, however, proposed to me to aid him, whether serious or not, in arranging materials for publishing "An Exposition of Mormon Secrets and Practices," which I peremptorily refused, on two grounds:

1st. That I had nothing to do with any quarrel that might arise between you and him, as I could not be a judge of the merits or demerits of the matter: and

2nd. That inasmuch as he himself had proposed to you and your council to confer on me honours which I never sought, yet which I highly prize, it would be the height of ingratitude, as well as inconsistent with every principle of common honesty and propriety for me to join him in an effort to lower my own honours by attempting to lower in public estimation the people from whom those honours emanated.

He gave Bennett of the *Harold* his commission, which I opposed from the very first; and you now see, by that paper, the sport which that man has made of it. Tell your friends in Independence the full truth of that editor when his interest is at issue. I am assured that James Gordon Bennett is going to publish, conjointly with John C. Bennett, certain gross and malicious calumnies against you and your people, which will contain a great number of scandalous facts and plots. But don't be concerned: you will receive no injury whatever from anything that any man or set of men may say against you. The whole of this matter is only extending your fame, and will increase your numbers tenfold.

You have nothing to expect from that pack of scoundrels who are tightly attached to the other churches. They have always believed and still believe everything said to you by your enemies; and the General John C. Bennett is now saying in the papers is nothing more than what was common report before throughout this whole community, inasmuch that I had to contradict it in the *Harold* under the signature of "Old Emanuel," and was accused of the Elders of the Mormon Church to do so long ago. You, therefore, have lost not a whit of ground by it. I must in charity forbear commenting on the course of General Bennett

in this matter. Considering all things, such easy fornication is a course.

There are some things, however, that I find very sorely, and could wish they had not transpired. He and the *Harold* will make money out of the book, and their business will end, as you will find that the *Harold* will put it to the silent.

The books which I sent you, you will retain in your hands for the present.

My respects to your amiable lady and all friends; and believe me, as ever, though not a Mormon, your sincere friend.

JAMES ARLETON BENNETT.

P.S.—I know of no reason why the *Wasp* was not continued to be sent to me. I don't like the name. Mildness should characterise every thing that comes from Nauvoo; and even a name, as Peleg says in his Ethics has much influence on the side or the other. My respects to your brother, its editor. I would just say that General John C. Bennett appeared to me to be in very low spirits, and I find that many communications intended for you from me have never reached you. Those books were made over to John C. Bennett, on the presumption that he would, in his own name, present them for the benefit of the Temple.

Wednesday, Aug. 17th. I walked out into the woods for exercise, in company with brother Derby, where we were accidentally discovered by a young man. We asked him various questions concerning the public feeling, and situation of matters around, to all which he answered promptly. On being requested not to make it known where we were, he promised faithfully he would not, and said this would tell whether he did or no.

Nauvoo, City, Illinois.

August 17, 1842.

Lieutenant-General Joseph Smith.

Dear Friend.—Everything is moving along in the city in the usual tranquil and industrious manner. There is an change in the appearance of things that a common observer could see, although to one who knows, and is acquainted with the countenances of the thinking few, it is evident that their minds are troubled more than common; and I know by myself that they cannot help it. And why should it be otherwise, when the Lord'sointed is treated like a Man of the Street by the most wicked and oppressive generation that has ever been since the days of our Saviour. Indeed, every member of this generation reminds me of the history of the

people who crucified Christ. It was nothing but mob law, mob rule, and mob violence all the time. The only difference is that the governors then were more just than the governors now: they were willing to acquit innocent men, but our governors now, despise justice, garble and pervert the law, and join in with the mob in pursuit of innocent blood.

I have been meditating on your communication of yesterday, and will just add a thought or so on the subject, respecting particularly your going to the Pine country. I think I would not go there for some time, if at all. I do not believe that an armed force will come upon us at all, unless they

(To be continued.)

get hold of you first; and then we rescue you, which we would do under any circumstances, with the help of God; but I would rather do it within the limits of the city, under the laws of the city. Therefore I would think it better to quarter in the city, and not long in one place at once. I see no reason why you might not stay in safety within the city for months without any knowing it, only those who ought, and that as few as is necessary.

I must close for the present, remaining as ever your affectionate friend and obedient servant,

WILSON, LAW.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 7, 1857.

U. S. TROOPS AND UTAH.—The idea that Uncle Sam is taking the "Mormons" in hand, and that their polygamy will be done away with, or that they will be broken up,—that Brigham Young will be called to an account for his sayings and doings,—that he cannot be Governor of Utah any longer,—that the United States' laws will be honoured when Governor Cummings gets into power,—that the "Mormons" have got to live like other people, &c.,—with a long list of other very important revolutions that are soon to take place in "Mormondom," affords very extreme joy to our terrible friends. They fancy that that long-looked-for day has at last arrived, and await the issue of the entrance of U. S. troops into Utah with almost breathless suspense.

In the midst of these anxious and exciting days, we wonder if some of the Saints do not feel a little faint at times,—if their hearts do not get beating a little stronger than usual, and get too near the throat to feel comfortable, for fear something awful is soon to take place. Have not some thought, peradventure, that God has forgotten His people, and that they will perhaps be destroyed? Should there be any such, we feel inclined to say to them, whether brother or sister, Calm your fears, lay aside every doubt, and let every anxious feeling subside, for all is well. God reigns both in heaven and on earth, and is doing His pleasure among men. This indeed is the only cause there is for all your doubts and fears. They arise because God is commencing to work with a mightier hand, and to reign with increased majesty and power in the earth; and what you require is, to have sufficient faith and knowledge of God, to be able at all times to discern between the ways of God and the doings of the Evil One. When God works, the power of evil will work in the hearts of the children of men, and thus they are led on to do that which will seal their own condemnation; but they cannot destroy the work of God. To have fears at this point would be doubting God's power to protect His own work; and well did the Apostle say, "He that doubteth is damned;" for those who harbour such fears must be in an awful state of misery.

The wicked nations must do those works that will render them worthy of the judgments of God; as well as the Saints those works that will render them worthy

of His salvation. All will be rewarded according to their works. The cup which John saw filled to reward Babylon with, for all her iniquity, was filled double, simply because she had rendered herself worthy. The wicked, therefore, must rage, and manifest their desire to destroy the people of God, or His work can never be accomplished; and until the work of God is accomplished, the Saints cannot receive their reward. To every faithful Saint, therefore, it is a matter of great satisfaction to contemplate the present important demonstrations which are being made against the Saints. Our most inveterate enemies, in the bright anticipation of realizing their fondest hopes, cannot possibly feel that unalloyed pleasure we take in witnessing those important movements that are destined to test the strength and character of God's work, and hasten the establishment of His kingdom. Truly it has been said, "If they let us alone, we will build up the kingdom; and if they don't, we will do it the quicker." *W. H. Miller, 1843.*

We certainly feel very thankful to our God that the work is so far advanced as to have power to attract the attention of the world as it is doing; and this is another evidence to us that the Lord is hastening His work; and it will be all that the Saints can possibly do to keep pace with it.

The gathering of the nations against Zion has been foretold by the Prophets. We glory to see the prophecies being fulfilled. It is another positive assurance that this is the work they dwelt upon as destined to usher in the latter-day glory. The angels in heaven, the spirits of just men made perfect, the spirits of our Fathers who wait for the hour of their redemption, the Patriarchs and Apostles of old, the Prophets of our day, and all faithful Saints, rejoice exceedingly at what is now being done in the earth; and the day will soon come when they will laugh and mock at the calamities of the wicked; and God, who giveth the victory, will sit upon His throne and join His children in their exultations. Doubts and fears belong to the wicked and the damned. They betray either a guilty conscience, or a weak and unstable mind,—a mind not rooted and grounded in the knowledge of God; and should form no part of the character of a Saint.

DEPARTURES.—Presidents Pratt and Benson, together with Elders John A. Ray, John Scott, John Kay, and William Miller, sailed from this port on the 14th ultimo, on board the *Baltic*, for New York, on their way to their homes in Utah.

These brethren have laboured diligently, while in these lands, to bear a faithful testimony to the people, and many will bless their names for ever for the light of truth received through their administrations. President Pratt's mighty scheme for distributing the printed word, seconded by the Saints generally, has caused some to rejoice, and others to rage with the fury of demons, all which serves to hasten the great work and accomplish holy purposes. Elder Benson's testimony will long be remembered by the many thousands to whom it has been borne, as a faithful testimony in support of righteousness, and in defence of the kingdom of God on the earth—testimonies which we fear will prove the condemnation of many souls at the great day of final retribution; for this is the condemnation of men, that light has come unto them and they have rejected it, simply because it made manifest their evil deeds.

These Elders have all laboured faithfully in their several fields—secured the blessing and confidence of the Saints who know them, and the angels who have guarded them and preserved them. That the God of Heaven, the interests of whose kingdom they have so faithfully served, may go with them to their homes in Zion, and preserve them from all evil, will be the prayer of many thousands who appreciate such faithful servants of the Most High.

WESTERN STANDARD.—Nov. 24, 25, and 26, Vol. II., of this interesting paper are received, from which we learn that a company of Saints left California for Utah on the 25th of August, consisting of about twenty men, seven women, the boys and also girls. Elder Zachariah Cheney, Captain. They had thirteen wagons, fifteen horses, and twenty other mules. This company comprised several of the Brooklyn Colony, which arrived in California, from New York, in 1843, and were to be joined in Green Valley by Bishop William R. Smith and others, which would increase their number to about thirty reliable men, sufficient for protection against Indian attacks, which were frequently being made upon small companies of emigrants upon the route. Elders Baxter and Guy arrived in San Francisco, from Australia, on the 6th of August. Favourable reports were being received from the Elders travelling in Oregon Territory and in some portions of the mines in Washington Territory, the Elders had generally met with opposition. Elder H. W. Bigler called for Honolulu on the 22nd of August. The false reports of false prophecies, and false reports about Utah and the "Mormons," were in active circulation, but lost their force whenever they came in contact with Church's history, which always had on hand a reserve shot for the enemy, and was never fired unless

Arrangements.—Elders George C. Bayler and John R. Smith are appointed to travel together, and visit with the Pastors and Presbyters of the Church upon matters relative to their respective charges and other matters of importance, as may be deemed necessary. These brethren, on their visit, will be accompanied by those on whom they may call, and be freely admitted without that in any way to be feared.

Elder James McGhie is appointed to succeed Elder Scott in the Presidency of the Irish Mission.

Elder George P. Ward is appointed to succeed Elder Kay in the Presidency of the Liverpool Conference.

VALEDICTORY OF ELDER EZRA T. BENSON.

ONE OF THE SEVENTH ANGELOS.

To the Saints scattered throughout the European Mission, Greeting.
Beloved Brethren and Sisters.—In the mysterious revolutions of God's providence, by which all things are moved according to His pleasure and purpose, my labours in these lands have been brought to a termination. The history of the Church, the signs of the times, and our own individual experience point un-
mistakably to one great fact: that God is casting His work here in righteousness, and rolling along His strange design with increasing velocity. He has given up in power, and put on His strength as in days of old. The nations are being moved to the accomplishment of the purposes of Jehovah. Unwittingly they

are fulfilling the words of the Prophet, and are filling up the measure of the world. The God of our Fathers is remembering His covenant unto His people Israel. The Spirit of the Lord is upon their leaders, His power is manifest in their ranks. They trust in Him with great faith, and the still small voice whispers to them that they shall not wax faint for the children of Zion be-
cause of shame. The angels of the Lord, as well as the works of His strength, and His wisdom, shall be manifest to the latter-day generation, and the development of His glory.

address to you a few words of comfort and counsel, as well also as to return you my grateful acknowledgments for your many acts of kindness to me, as a servant of the Lord Jesus. Those acts are engraven on my heart. They will be to my remembrance sweeter than honey, and will be dwelt upon as precious manifestations of the love and faith of the Saints in Europe towards the cause of God and His anointed. You shall not be forgotten by me; and our Father in Heaven will also have your works in remembrance. I bless you in the name of the Lord; and you shall be blessed if you continue in well doing.

Be not cast down, dear brethren and sisters; nor let your faith waver. If a cloud gathers for a moment, be assured that behind every frown of Providence, God hides for you a "smiling face." There is a cloud in your future so thick that will anon pass away and reveal to you a brighter sun.

Though for the time being, the Edification is closed, think not that your deliverance is at hand; nor imagine that God has forgotten the gathering of His Saints. In a moment, peradventure, He will open the door again, and lead His people to Zion with an outstretched arm, and power such as heretofore He has not manifested in their behalf. Perchance it will be found that hardly a break will be made in the great chain of gathering. In any case, know that all is well! Fear not; sleep not; but be courageous and awake, O Israel, and behold the salvation of your God!

Let every Branch of the Church keep its organization compact, and its members full of faith. Let all be diligent; come not your faithless; nor fall into lethargy. Go on as heretofore, and let your course be unbroken. Increase, and not decrease. Multiply your works; add to your faith; gather forth energy and determination; cultivate your talents; and cultivate a double portion of wisdom and prudence. When the Lord again opens the way for your deliverance, brethren, be you prepared. In your relations with the world, retain not railing for railing; but seek to conquer by love and meekness, and avoid aggravating the feelings of any. Be not aggressive, but not on the defensive. If you are persecuted, let it be to the right and left; and use the result of sinless conduct on your persecutors.

Be weapons formed against evil, and not people; nor devise against the people of

God flourish. I feel to bless all Israel. All who bless them shall be blessed, and they who prophesy good concerning God's people shall have good multiplied unto themselves, and the spirit of their words shall not fail. But he who predicts evil against Israel shall be among false prophets; and they who rise up against the work of our God shall wither, and their influence depart. Those who fight against Zion "shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint." In the name of the Lord Jesus Christ, I curse, by the authority of the Holy Priesthood, every Anti-Mormon association, movement, member, and influence throughout the world; and let all Israel say, Amen.

Before leaving this land, I feel once more to bear my testimony, through the medium of the Star, to the British Saints, and to all who shall peruse this communication. I know that God has again established His kingdom on the earth, and that it will never be overcome, but it shall ultimately hold universal dominion, and Jesus shall reign as its King for ever. I know that Joseph Smith was called of God to establish this kingdom, and that he accomplished the work given him— even the beginning of the restitution of all things; and that he committed unto the Church the keys and power to continue what he had begun. He was one of the greatest of Prophets, and died a holy martyr of Jesus, sealing his testimony with his blood. I know that Brigham Young is his successor, and that he is a man of God, and a Seer and Revelator to the Church of Christ. I know that the general authorities have for their object the glory of God and the salvation of men. Finally, I know that no one who does not receive this work can be saved in the celestial kingdom, and escape the condemnation of the Lord, the Judge of all. In the Day of Judgment, this testimony shall be remembered, to the confusion of those who reject it. I will now close this communication by requesting an increase in your faith and prayers, and invoking the richest blessings of Heaven to be multiplied unto you.

I am your servant and Brother in Christ,
BENJ. T. BENSON.

FEMALE DEGRADATION.

Extract from Elder Jabez Woodard's letter of Oct. 1857.

I have heard and read something occasionally about female degradation, but I can see it here. Women are often threshing out the grain, mowing the grass, and even making railroads. But all that is nothing, for the other day I saw in Berne (the political capital of this country,) 30 chained women drawing large waggons through the streets. Prisoners, somebody will say. Yes; and for what? That was my question; and it brought on a conversation, of which the following is an abridgment.

The first woman you see there has committed a great crime. She was seduced by a gentleman (?); and being afterwards sunk in hunger and wretchedness, with a babe at her breast, she committed a most daring robbery; and I do not know but that she broke the policeman's head who tried to arrest her. "And do you not think her seducer ought to be chained to the same waggon?" said I. "Oh no, sir," was the answer; "he would not steal, nor break a policeman's head, although he has probably broken the peace of a dozen families; and some of his victims lie under the green grass of the church-yard."

I answered not, for the speaker was a lady, and the mother of a large family; and this to me was the drop of degradation—that a woman could look unmoved upon her own chain-bound country women. But I thought, if ever these nations know the will of God, they will find that His ways are not as their ways, nor His thoughts as their thoughts.

N.B.—This was not in Utah, but in Christian, Protestant Berne!

[Whether thirty chained women, prisoners, drawing large waggons through the streets, could be a source of either profit or pleasure to any one, we are unable to say; but, as in the one case particularly referred to above, ninety-nine cases out of one hundred of female wretchedness may be directly traced to men's criminal abuse or neglect. Look at the hundreds of thousands of women in the Christian countries of Europe devoted to lives of prostitution and crime, and then ask who

are responsible for all the wretchedness, suffering, and degradation attendant upon such a life, to say nothing of its pernicious tendency upon the rising generation? The answer is—Man. Statesmen, politicians, doctors, lawyers, gentlemen, but more particularly the Christian clergy, have got to account for this woeful state of society, which is the fruit of a misguided, unscriptural, and unholy administration of government. This administration is to a very great extent, under the influence of bishops and clergy. The laws of Christian governments claim to be established upon Scripture basis, and the clergy claim to be the expounders of the Scriptures. This is the presiding genius of the government of Great Britain. No sovereign is admitted to the throne without swearing to maintain it in their administration; and thereby become the head of the Church, and defender of the Protestant faith. Whether they have any religious inclination, or whether they be infidel, it is all the same,—swear they must to defend the Protestant faith, or lose the right to the crown.

Under these circumstances, the nation has a right to expect that the good, wholesome, and just laws of Sacred Writ will be faithfully adhered to, and the administration of government be a righteous administration. But no; both sovereign and clergy forsake the good old Protestant Bible; and by them it is virtually betrayed and held up to scorn, and its holy requirements desecrated with impunity. It was a law in the midst of Israel—a flourishing nation under the administration of a Holy Prophet—that, "If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." To enforce such a law as this now, or even to admit its justice, would be the means, necessarily, of either reforming this ungodly nation or of establishing polygamy with a vengeance; and as neither would answer the purpose of showmasters, plenty of whom are found among both statesmen and clergy, the Divine law must be carefully set aside; and women, because she is the weaker power, must be sacrificed.

to gratify the beastly lusts and unrestrained passions of the man. Thus it is that men of influence, men of wealth, and men who rule the nation, use their influence, wealth, and power to ruin and destroy woman—one of the choicest gifts of God to man. True, the heathens sacrifice their fellows to gods they worship; but never was sacrifice so great, or heathenism so abominable, as that which reigns in Christian (?) Europe, in sacrificing women—not to death, (for death by thousands would be welcome,) but to lives of misery, degradation, suffering, and despair, without one ray of hope, in this vain world, of being redeemed from such a fall. O man! thou art heaping up to thyself a fearful responsibility against that day when the cries of suffering innocence and virtue shall be redressed. That day will surely come. Your victims will meet you there, and they will go into the kingdom of God before you. Jesus, when upon the earth, went into the Temple and told the chief Priest and Elders to their faces that the publicans and the harlots would go into the kingdom of God before them. What a withering rebuke this must have been to them! But it is just as applicable to those who go into the sacred places, or Christian temples, now, as it was then. The harlots in the streets, who are now your outcasts, will be your judges; and you will be held responsible for the evil

that you have licensed and controlled to answer your ungodly ends.

We wish that the infernal spirits that dwell in priests, editors, and gentlemen, who prate so much about the society and morals of Utah, and the baneful influence of Mormonism, could once look at themselves as God looks at them, or even as we look at them. Ignorant, degraded wretches are they, who thus strive with all their might to defame and bring reproach upon a people and place which they have never seen, and which they know nothing about. While they are so glib with their own abominations, they never dream that there is anything wrong at home upon which to exercise their holy Christian zeal. We wish here to remind all such of that very wise saying, that "Charity begins at home." Cast the beam out of your own eye, that you may see to cast the mote out of your brother's. Any one prominent city in Europe is guilty of more immorality, prostitution, whoredoms, profanity, drunkenness and crime, in one day, than all Utah has ever witnessed since its first settlement by Latter-day Saints; and if you will not believe this testimony, call on the victims which you have subjected to crime at home, and their testimony will be to you like the voice of thunder reaching the ear of the Lord of Sabaoth; and He shall judge between us and the world.—Ed.]

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(Continued from page 648.)

OBJECTION: "The only standard of what is true is the word of God, which is to be the object of our faith, and we are only to believe for salvation that which it contains. To the law and to the testimony we are to appeal, and if any man speak not according to these, it is because there is no light or knowledge in him."—*"Mormonism Weighed," &c., by S. Haining.*

ANSWER: We readily admit, with Mr. Haining, that "the only standard of what is true is the word of God;" and that it "is to be the object of our faith;" and that "we are only to believe for salvation

that which it contains." We readily admit all this. But we by no means agree with him in his limitation of that "standard"—"the word of God"—to the volume called the "Bible." The question, then, between us is—What is "the word of God." We grant, without the least hesitation, that the Bible does indeed contain much of the "word of God;" but the idea that it exclusively contains all "the word of God," never troubles us in the least, because—we know better. Mr. H. seems to have got the notion, common to sectarians, that "the word of God" is to be regarded

simply as an expression synonymous with "the Bible,"—that they are convertible terms, and may be used, in any case, the one for the other, indiscriminately. But this is a fallacy. Take, for an instance, in point, one of the prophets—say Isaiah, in almost every chapter of whom there are expressions as the following occur:—"The word of the Lord came unto me;" and "Again the word of the Lord came unto me, saying," &c. In many other parts of Scripture, the expression, "The word of God came unto me," occurs in like manner. Now, according to our opponent's notions of the significations of "the word of God," or, what is the same thing, "the word of the Lord," the prophets must have meant, "The Bible came unto me," or, "Again the Bible came unto me, saying," &c. Alas when we read, for instance, that "the Gentiles had received the word of God," through the preaching of the Apostles, the meaning is, according to the same rule of interpretation, that the said Gentiles had received each a copy of the Bible. However absurd this construction of the above sentences may appear, Mr. H. is responsible for it, as it is the natural result of his own theory. Our view of the matter is entirely different. We regard "the word of God," or "the word of the Lord," to be neither more nor less than a communication from the Lord to His servants, at any time, or in any place, or under any circumstances whatever. The "word of God" is a message from God, or a revelation from God, upon any subject which He may choose to speak about to His servants from time to time, whether it be afterwards written down, or not. The Bible, as before observed, contains a great deal of "the word of God." It also contains much that is not, strictly speaking, "the word of the Lord," for it contains to some extent the words of Satan, and the words of false prophets, and of lying spirits, and the words of wicked men and women, as well as the words of true prophets and righteous persons, all of which are, nevertheless, recorded for the benefit of the reflecting portion of mankind. In fact, "all Scripture" that is "given by inspiration of God" is "profitable," in one way or another. To the law and to the testimony we are to appeal," says Mr. Haining; "and if any

man speak not according to these things, because there is no light or knowledge in him." This text, with some slight variations, has been quoted from Isaiah, one of the Jewish prophets. But we would ask, what "law" did Isaiah refer to? Evidently the law of Moses. And what "testimony" could he have referred to but that left on record by Moses? Very applicable indeed was this observation of Isaiah to the Jewish people, who lived under the Mosaic dispensation. But what propriety or consistency is there in such an exclusive "appeal" on the part of our opponent? Here is a professing "Christian" minister, in the middle of the 19th century, virtually shutting out the Gospel laws of the Christian dispensation, ignoring all subsequent revelations of God, and making his "appeal" exclusively to the ancient Jewish "law" and "testimony;" thus setting down every thing that cannot be substantiated by that "law," and proven by that "testimony," as entirely false; and hence the man who dares to presume to go an inch further than the Jewish "law" will warrant is forthwith to be condemned as having "no light and knowledge in him!" (*Volens credat?*) Truly our Rev. objector would make an admirable Rabbi, and would be quite an acquisition to the modern house of Levi! Now, we believe that the people of God, in all ages of the world, were bound to honour and observe the laws of those dispensations in which they respectively lived. Consequently, there is no more consistency in a professed Christian making an exclusive "appeal" to Jewish laws and testimonies, as a "standard," than there would be in a Jewish scribe appealing to the laws that were in vogue in the days of Noah, of Abraham, of Enoch, or of Adam, as an exclusive "standard." Now, to us, as members of the Church of Jesus Christ of Latter-day Saints, the Revelations which the Lord has given in this last dispensation, through His servant Joseph, are just as much a part of the word of the Lord as the "word of God" as any that are contained in the Bible. They constitute our "law" and "testimony," and our highest "standard" and "appeal." And we furthermore say, in reference to the latter-day Saints, that "if they speak not according to this word, it is because there is no light in them."

(To be continued.)

(From the "Deseret News.")

15. The angel of the Lord came down; He touched his tabernacle, and he was healed. His counsellors are with him; the company of his bands shall lift him up for ever.

16. Thy High Counsellors, O God, are in the habitation. The Judges of Israel are there also. Thy government, O God, shineth in perfection.

19. They mighty men go forth; the angels
upbump about them; their chariots are
swifter than horses. Their voices shall be
heard among the nations. The great ones
shall know them. They shall stand before
king

18. The embattled hosts of the Most High
have drawn the sword; yea the sword hath
left its sheath; it returneth not again.

19. A cry goeth up from thine altars, O God. The avenger's hand is lifted up. The greedy vulture waiteth for his prey.

20. Execute judgment, O God, in the earth.

21. Let thy mighty men go up with a shout; let the earth tremble before them; let not thy word return unto thee void.

22. Let the nations sitting in Babylon melt like wax. Let earthquakes strike the heart of their cities; let pestilence spread destruction; let war crimson their fields.

23. Let millstones break in pieces their splendid palaces; let the faces of their sons and daughters wax pale; let their strong men fall, and their inheritance be a desolation.

34. Then shall thy people, O God, take the earth, and possess it for ever and ever. It shall appear as the Garden of Eden. Zion shall spread her habitations abroad, and the righteous dwell therein.

95. When thou, O Lord, shall strike through kings, the people shall fly on the wings of the morning into thy chambers; to the mountain of thy holiness.

26. Rejoice, O ye Rocky Mountains. Be glad, ye snowy peaks; praise Him ye lofty crags; lift up thy beacon tops, and let thy songs be borne upon the winds.

57. Rise up, ye starlike plains; put on thy gorgeous apparel. Gush forth, ye sandy deserts. Dance in your course, ye glittering streams.

28. The valleys of Ephraim hath the